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The Defender

views the news

comment on vital issues of the day

Young Bobby Kennedy, U. S. Attorney General, was asked by the press to add the weight of his opinion of the John Birch society. After fumbling for words, he commented: "They're ridiculous."

Not clear in the minds of many people was whether young Bobby meant the alleged inept remarks of founder Welch (which he has denied) or the militant anti-Communist stand of the society. If he meant the latter, some observers feel his words will one day haunt him. They fit into the pattern of those soft on Communism. Cracked Harry S. Truman in April 1959: "The un-American activities committee (in Congress) is the most un-American thing in the country today."

 Few events in our generation will attract as much attention or evoke as many questions as the trial of Adolph Eichmann, now under way in

It is indeed a trial without legal precedent, proceeding with overtones of "eye for an eye." Israeli leaders hope to vindicate the dignity of the Jewish people, to throw a spotlight on Nazi war criminals said to be still at large and possibly to set a precedent. Some critics, however, think the trial will add little to Nazi guilt and express concern that it will revive old hatreds against the people of West Germany with whom we now have ties of friendship.

This is the century of mass murder: seven million Christians and kulaks in Russia and in the Ukraine, six million Jews in Europe and within the last 10 years three and a half million peasants in Red China, not to mention the thousands murdered in Hungary and the drumhead trials and executions in Castro's Cuba. What a bloody indictment of 20th century civilization.

 Many gullible people in Oklahoma — who were led to believe that tax from legal liquor would solve all of the state's financial problems are now finding out that things "ain't what they're supposed to be."

Oklahoma politicians have so far been able to keep liquor tax money out of the school tills, highway tills, and just about all other coffers. Roads still remain about the worst in the country, school teachers need more money and the legislature is looking for ways to drain off more taxes. And to top it all off, hoodlumism is reported to be moving into the big cities. Open saloons are operating in the form of "private clubs." An official in Oklahoma City said he fears a price war among whisky retailers could produce violence.

The Laos situation is far from resolved. And new trouble seems to be looming in another spot in that war-torn area — South Viet Nam. It is apparent that Laos is the closest we have come to another Korea. Red China is eager to start a war of intervention. We can't drive the Reds out of the territory they are already holding; they are in Laos to stay. And it seems that a neutralist government always works in favor of the Communists. As the old saying goes, "We can't win for losing."

With the buildup of conventional arms by the Kennedy administration, it appears the struggle with Communism is moving from cold war to Korea-type brush wars all over the world.

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A Dangerous Shift in Our Time,

Gwynne W. Davidson

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April 1961 Volume 35, No. 12

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GERALD B. WINROD, D.D., FOUNDER

Publisher's Comment

A Dangerous Shift in Our Time

BY GWYNNE W. DAVIDSON, D.D.

President

Defenders of the Christian Faith, Inc.

SOMEONE ASKED a savage: "What is

The savage replied: "Evil is if someone should steal my wife and cattle."

The interrogator then asked: "What is good?"

The savage replied: "Good is if I will steal someone's wife and cattle."

This tale may provoke some amusement, although it is not so amusing to note that this same relativism prevails among so-called civilized people.

Today, it seems, a thing is considered good or bad by how it relates to an individual's self-interest.

"What's in it for me?" If nothing is to be gained, then it's relatively bad. If something is to be gained, it's relatively good, and a person can usually rationalize away all moral or ethical objections.

We have seen in our generation a decided shift from the absolute to the relative ... from the mandatory to the optional. With what result? Moral erosion in government, industry, society and the home.

MANY THINGS POINT to the low state of morals existing today, but chief among them is the five to seven million alcoholics in this country. What is equally alarming is the sophistry which characterizes the attitude of people, even Christians, toward advertising media which encourages drinking and which is liquor's partner in crime.

I came across a commentary on this situation a few weeks ago. A magazine writer tells of a letter written to a newspaper editor by an unhappy woman who complained that her husband thought it funny to make their pet cat drunk by continually pouring gin in its milk. The

woman said the cat would dance like mad, stagger around in circles and finally fall in a heap.

Angry letters of protest poured in to the editor from all over the country, denouncing the husband as cruel and inhuman.

"Perhaps I have a warped sense of humor," says the magazine writer, "but the reactions of the readers struck me as ironically funny. Give an animal liquor and you are considered cruel. Give a man liquor and you are considered sophisticated. Let an animal reel, act foolish, fall in a drunken stupor, and immediately it is an occasion for readers from coast to coast to howl protests. Let a man do the same thing and we simply ignore it."

WE ARE A CRAZY, mixed up society.
Unlimited relativism has broken all norms and inverted all values.

Nothing is more elusive and fatuous than chasing after the rewards of relativism. Doubtless this accounts for many shattered dreams and for much of the unhappiness in the world. Real joy — in good measure, pressed down and running over — is found in a way of life based upon bedrock principles and realities.

Some things, we know, remain fixed and settled. The points of the compass, the multiplication table or the stars in their course, for example, do not vary or change.

Jesus Christ is the same yesterday, today and forever (Hebrews 13:8). His redeeming love, His tender compassion for humanity and His abiding presence are solid, enduring things. He is the Standard by which we can measure all values. He is the Norm by which we can happily and successfully adjust our lives.

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UNION WITH CHRIST

BY REV. W. P. NICHOLSON

As we need Christ to represent us in Heaven; so He needs us to represent Him on earth.

WHEN CHRIST WOULD teach His disciples and us about union with Him, He told them the parable or story of the Vine and the Branches in John 15.

What a simple thing it is to be a branch of the Vine! The branch grows out of the vine, and there it lives, and in due time bears fruit. It has no responsibility except to receive from the root its sap and nourishment.

If we only by the Holy Spirit knew and realized our union with Christ, our lives and labors would be changed into the brightest and most heavenly things on earth. Instead of there ever being soul-weariness or exhaustion, our lives and labors would be like a new experience, uniting us to Jesus as nothing else can.

Christ is said to be in the believer so as to live His life within him, and the writer can point to this as the dominating factor of his experience. It is not so much he that lives as it is Christ that lives in him.

It is not a mere natural union like that of God with all human spirits, as held by rationalists. Neither is it a mere mortal union or union of love and sympathy, like that between friends, as held by the Unitarians.

Neither is it a union mediated and conditioned by participation of the sacraments, as held by Romanists and many Protestants.

The most pernicious interpretation of the nature of this union is that which conceives of it as a physical and material one, and which builds upon this basis of a sacramental and external Christianity. This union cannot be mediated by sacraments since sacraments presuppose it as already existing: both baptism and the Lord's Supper are designed only for be lievers.

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This is the negative side of our union with Christ. I merely mention it to make more clear and emphatic the positive side of it. What, then, is the nature of this union?

THE CONNECTION BETWEEN the vine and the branch is a living one. No external or temporary union will suffice. No work of man can affect it. The branch is such only by the Creator's own work in virtue of which the sap, the fatness, the fruitfulness of the vine communicate themselves to the branch.

Just so it is with the believer, too. His union with Christ is no work of human wisdom or human will, but an act of God, by which the closest and most complete life-union is effected between Christ and the believer.

This is no structural union merely. I may have lost a limb, and medical skill may have provided me with an artificial one. It may be a most ingenious device, but in spite of all its ingenuity and usefulness, it is not a living member of my body. It is a dead union.

The building and the foundation are united, but it is a mere structural

- Turn to page 24

The Defender

YOU CAN BE WHAT YOU OUGHT TO BE

A few words, spoken by Jesus, hold in their brevity the whole sublime story of human redemption

BY REV. PAUL S. REES, D.D.

THESE FRAGMENTS of a sentence are the words of our Lord. They are addressed to Simon Peter. The occasion is the first meeting of the Master with this rough fisherman who was destined to figure so prominently in the company of the apostles and in the immensely critical and historyshaping affairs of the early Christian Church.

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The containing passage reads: "Andrew first findeth his own brother Simon, and saith unto him, We have found the Messias, which is being interpreted, the Christ. And he brought him to Jesus, and when Jesus beheld him, He said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, a stone" (John 1:41, 42).

Thou art! Thou shalt be! The actual and the possible! Realism and idealism! What is and what ought to be! And between the two, the Lord Jesus Christ, the effect of whose presence is like that of a mighty bridge flung across a vast and forbidding chasm.

Jesus looked at Simon and read him to the depths. He read his hot and hasty nature. He saw there impulse that was strong and energy that was immense, but withal selfishness, cowardice, instability, weakness. And seeing it all, He spoke, spoke as no mere man could have spoken, spoke with unerring accuracy and authoritative prophecy, spoke not only as the One who can perfectly diagnose but who can quite as perfectly deliver: "Thou art Simon, son of Jona, but thou shalt become the man of

rock. Peter thou shalt be. Thou art Simon, rash, presumptuous, self-confident, a streak of treachery in thy make-up, but I propose to make thee anew. Son of Jona thou art now; son of God thou shalt be. Unstable as water thou art; fine and firm as the granite texture of a stone shalt thou be. Follow me, I will make thee a fisher of men and a pillar in the Church of the living God. With illumined mind thou shalt discern and with willing lips thou shalt yet confess the deity of my person, which shall be the rock whereon I shall build my Church. Fully converted and filled with the Spirit of God, thou shalt be the strength of thy brethren. As the first messenger of the new covenant thou shalt throw wide to the multitude the doors of gospel privilege when at last my Cross shall have been accomplished and the Holy Spirit shall have been poured forth.

Such, in effect, was Christ's message of transforming grace to Simon Peter. It is still His message to all Simons everywhere who will never arise out of the tyranny of their past failures and the paralysis of their present defeats save as they yield themselves to the renewing and purifying energies of the redeeming God. Thou art! Thou shalt be! Those words that smote upon the soul of the son of Jona that destiny-making day, and which held in their brevity the whole sublime story of human redemption, are beating upon our souls

today. Those eyes, penetrating and pitying, that looked upon Peter are upon us this moment.

Jesus Had Faith

Think of what it meant from Christ's standpoint for Him to lay down this tremendous declaration. It meant, for one thing, that Simon was worth saving and capable of being saved. Not because of any man's worthiness but, as someone has said, because of his worth does Christ set about to redeem him. Beneath the failure and fickleness, the selfishness and sin, there was that in the essential worth of this rustic fisherman which appealed to the Saver of Souls. Thou shalt be! Others may say, "It can never be. We know him too well." Not so Jesus. He believes in the recoverability of Simon. He believes in the recoverability of the worst cases, the most difficult ones. He restates for us in glowing terms of hope and healing this broken, baffled, beaten-down thing we call life. Sin is real but it is not incurable or unconquerable. Men are lost but they are at once worth saving and capable of being saved - saved from all sin and prepared unto every good work. Jesus reads man's high significance not in the wickedness and wretchedness in which man languishes but in the righteousness and godliness to which he may be lifted.

The herald of the Christian gospel is sent to tell you that, whatever other folks may believe about you, or what-

This article is one chapter of the book, "If God Be For Us," by Dr. Rees, and appears here by arrangement with Eerdmans Publishing Company

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ever you may believe about yourself, the Lord Jesus Christ believes in the glorious possibility that you - defeated you, mayhap degraded you, soiled, enslaved, proud, self-centered you - may be saved, cleansed from all unrighteousness and clothed with the beauty of holiness and the beneficence of service.

Furthermore, and as providing fuel for this faith in our possibilities, our Lord reveals by His declaration here that He believes in - yes that He Himself expresses — the omnipotence, the all-sufficiency, of the grace and power of God. "Thou shalt be," taken in its full sweep, implies all the resources of the Almighty God as expressed and released in the atoning death of our Lord, in the present active ministry of the Holy Spirit and in the effectual enlightenment of the Holy Scriptures. Thou shalt be! And to this end these and many other vital and potent ministries of grace are made to encompass us.

Something of Importance

Now in the face of these facts, which have to do with what we may be, and shall be by the grace of God, there is something of very sober importance in our candidly and humbly accepting the verdict of what we are. There is a very meaningful sentence in the first chapter of John to the effect that "the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). Grace and truth! Grace, which says, "Thou shalt be," and truth, which says, "Thou art." To shun the truth is to miss the grace. Do not blink the truth of what thou art. Nothing can be gained, everything may be lost, by deception or by denial. Thou art! Face up squarely to the light of that searching judgment. Thou art - -! You fill it in according to the disclosure and conviction the Spirit of God brings to your heart. Thou art a sinner, a backslider, a covenantbreaker; thou art disobedient, rebellious, unholy; thou art a moralist, a formalist, a Nicodemus, full of selfrighteousness, empty of the life and mind of Christ; thou art a true believer, it may be, but one in whom the Holy Spirit is not given full possession and control.

It is interesting to recall that to another Simon - Simon the Sorcerer, who had gone through all the outward motions of conversion without any change of heart - Simon Peter used the very words with which Jesus had confronted him: Thou art! He said: "Thy heart is not right in the sight of God. ... For I perceive that thou art in the gall of bitterness and in the bond of iniquity" (Acts 8:21,

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To the struggling patriarch, Jacob, by the brook Jabbok, the wrestling angel of God put the question straight: "What is thy name?" And Jacob, though he had met God be fore and had made covenant with Him, must now in the crisis-hour of full yielding, the death-hour of the self-life, confess to what he inwardly and perversely is. He must say "Jacob," which is, being interpreted, "supplanter," "trickster," "deceiver." Then comes the voice of the divine Messenger: "Thy name shall be called no more Jacob, but Israel." Israel - a Prince of God! Truth had to say "Jacob" before grace could say "Israel." Thou art Jacob! Thou shalt be Israel!

Now, having had our attention called to what seems clearly to be the significance of the text from Christ's viewpoint - His faith in Simon's possibilities and His confidence in the abundant sufficient power which He Himself brings to the task of saving a man - let us note the splendid significance of these words in relation to ourselves. Three things seem to me to be very plain. These words should have the three-fold effect of stimulating hope, enlisting cooperation and producing a witnessing life.

Grace Shall Abound

'Thou shalt be!'

Very definitely let it be said that this should have the effect of stimulating hope. Where sin abounds grace shall abound more exceedingly. Whatever the misguided, misshapen, miserable thing your Christless life has come to be, the divine hand of the Son of God undertakes to reshape it, redeem it, make it strong and glorious. Here is a promise all a-throb and a-thrill with hope. Thou shalt be! And hope is a very great thing.

I shall never forget a visit one day to famous Bunhill Fields Cemetery in London. Among the illustrious dead whose dust sleeps there is John Newton. He is best known as the author of such familiar and beloved hymns as "Amazing Grace" and "How Sweet the Name of Jesus Sounds," though these are by no means the only distinctions that crown his noble life as a faithful minister of Jesus Christ. John Newton dictated his own epitaph. It is a striking summary of his life, and reads:

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JOHN NEWTON Clerk Once an Infidel and Libertine, A Servant of Slaves in Africa, was

by the Mercy of our Lord and Saviour Jesus Christ, Preserved, Restored, Pardoned, And appointed to Preach the Faith he had so long labored to destroy.

The story of his conversion is one of the great epics of grace. At the age of twenty-three, having drunk the dregs of the vilest sins, young Newton took ship from Africa for his native England. Plunged into a ter-

rific storm, the battered vessel began to take water into its hold. The pumps had to be manned. Hurrying to take his turn, Newton said to the captain, "If this will not do, the Lord have mercy upon us." His own words startled him. For the first time in years his thoughts turned seriously to God and the interests of his soul. That evening he began to seek the face of God. At first he seemed to get nowhere. "I could not utter the prayer of faith," he says. "I could not draw near to a reconciled God and call him Father." On he struggled. Then came the light. These are his own words: "In the gospel I saw at least a peradventure of hope; but on every side I was surrounded with black, unfathomable despair." In following the gleam of that "peradventure of hope," saving faith was born in his breast and on the 10th day of March, 1748, John Newton became a new creature in Christ Jesus. Though he sleeps in death, the grace of which he wrote and sang lives on deathlessly, works on transformingly:

"Amazing grace, how sweet the sound-That saved a wretch like me; I once was lost, but now am found, Was blind, but now I see."

When hope was kindled, healing was not far away.

Thou shalt be! The second effect of this word should be to Enlist our Cooperation. Heavy-hearted over the knowledge of what we are and have been, but quickened with the hope of a new life and a new day, it becomes our imperatively necessary business to put ourselves in the hands of Christ. When Jesus said to Simon, "Thou shalt be Peter," He was laying down no arbitrary decree that should override Peter's will and decision in the matter. "Thou shalt be," but, impliedly, there are terms. It is on condition of your consent, on condition that you follow Me and cleave to Me.

Would you taste the joys of a new life, forgiven of God and in vital friendship with Christ? Then give over your will, I beg you, and give up your unbelief. Would you, O fellow follower of the Lord Jesus, would

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Thou shalt be!

We come to the third effect. These words, if real, must produce a Witness. Can Jesus Christ make good? That sounds almost irreverent. Let no one have a fear. Can He make good? Look at His Witnesses. Look at this multitude which no man can number, who sing: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father" (Revelation 1:5, 6). Christ proves His power by producing transformed lives. "Ye shall be witnesses unto Me."

Britain's late keen-minded Chesterton has observed that it is a great thing to have an ideal to ennoble our facts; but it is even more to have a fact to prove our ideals. It is the superbly commanding distinction of Jesus Christ that He offers that very thing. He not only lifts ideals before us, but offers in Himself the power for their realization in fact.

Was it not so with this man Simon? Thou shalt be Peter — Peter, My witness; Peter, following me earnestly, though denying me shamefully, healed, nevertheless of his backsliding; Peter, filled with the Holy Ghost on the day of Pentecost, preaching a sermon so pungent and convicting that three thousand souls are converted.

Christ-witnessing, Christ-exalting Peter, declaring to unfriendly magistrates who sought to seal his lips with dire threatenings, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

Peter, testifying to the goodness of God in bestowing the gift of the Holy Spirit upon Gentiles as well as upon Jews, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us, and put no difference between us and them, purifying their hearts by faith."

Peter, writing years later to scattered, persecuted Christians, writing probably with chains on his wrists but certainly with doxologies in his soul:

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; Receiving the end of your faith, even the salvation of your souls (I Peter 1:3-9).

Shall we not unite in offering all praise to the Christ who can take our possibilities and convert them into actualities? By His grace we can be what we ought to be!

- ^ -

We must always remember that our Constitution was designed to protect the freedom of the smallest possible minority — one person — against the demands of the greatest possible majority — all other persons combined. — BEN MORELL

THE SIMPLICITY OF FAITH

BY GERALD S. POPE

By His example, Jesus shows what faith is and how it works for your well-being and success

"IF YOU REALLY are the Son of God," said the Tempter to Jesus, "command that these stones become loaves of bread."

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A crisis moment in the life of our Lord. He was faint and hungry, for He had eaten nothing since He had been led of the Spirit into the lonely wilderness, 40 days before. Yet He would not use His great power to gratify Himself. His confidence was in His Father to care for Him in that desert place.

"Man shall not live by bread alone," He replied to Satan, "but by every word of God."

Here was an example of faith — one of the greatest recorded in the Bible. Jesus shows what faith is and how it works for your well-being, happiness and success. Note carefully two essential things.

His faith took right direction.

He turned to God and away from the suggestion of the Tempter. He chose to believe the Word of God and to place His confidence in the power of God.

In essence, faith is simply that loving confidence in God which leads you to turn in His direction, to love, trust and obey Him — "being fully persuaded that, what he had promised, he was able also to perform." (Romans 4:21.)

FAITH EXISTS WHERE there is corresponding action. For there is a distinction between faith and mental assent.

To illustrate: In the course of a tour through a large factory, visitors came to a place where the great furnaces were located. There the guide showed them a huge pot of molten metal. Picking up a bottle of some sort of liquid, he said, "If I should

put some of this liquid on the back of your hand, I would then be able to pour a drop of this hot, liquid metal on that spot and it would not hurt your hand in any way."

The guide tried to get several people to undergo the experiment, but they all withdrew with much the same words. Of course, they mentally *agreed* with what he said, but they preferred not to try it.

Finally, a man came forward who said, "I believe what you say, and I am going to trust you." So the liquid was applied, the hot metal poured out on his hand, and there was, as the guide had said, no harm whatever.

Mental assent, you see, is merely agreeing with the truth. Jesus came in contact with "assenters" frequently. "And the scribe said unto him, Well, Master, thou has said the truth" — but this was usually as far as they went.

Faith, on the other hand, not only assents to the truth, but *acts* on it. Jesus' faith resulted in corresponding action. He turned to God and away from the suggestion of the Tempter.

This means, of course, a disciplined mind and is the second essential thing which Jesus revealed about faith.

In His weakness and hunger, Jesus' mind was doubtless the object of "fiery darts" of doubt and wrong believing. But He did not yield. He slammed the door in the face of every devilish notion and refused to allow such thoughts to form a pattern or to crystallize.

"You can't keep the birds from flying over your head," an old philosopher once said, "but you can stop them from building a nest in your

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Jesus took His mind off Himself, off His hunger, off His weakness, and put it upon the Word of God. In this way, He disciplined His mind and determined to believe God.

Faith's center of gravity is in the realm of the will and action, not in varying states of thought or feeling. A person of faith puts his will on the believing side, receiving, embracing and acting upon what God

says because God says it, not because of how he feels at the moment.

Everything received from God comes in the following order: fact; faith; and feeling. This is God's order and must apply to anything you desire from Him.

By fact we mean God's Word. Any promise found in the Word of God is an established fact. Now a fact is something you cannot get over, you cannot get around, you cannot get under, you cannot get through, and you cannot change. God's Word is an established fact.

Faith is simply taking God at His Word. If God said it, that is sufficient. It is easy to believe the words of friends, the words of each other, why can't you believe God's Word?

Last of all are the feelings involved. God wants you to see and to feel what you believe for, but in their order. Jesus taught the formula of faith in Mark 11:24, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

FAITH, IN SPITE OF feelings, begins to confess the Word. Does this mean confessing an untruth? Not

by any means.

Please understand this clearly. Faith does not say you have a thing when you do not have it; nor does it say you do not have something when it is very evident that you do.

The thing that faith does is to cause you to be just as sure you are going to receive that for which you are believing, as though it were already yours.

For example, two little girls were counting their pennies together. Said one, "I have five pennies." The other girl said, "I have ten." "No," replied the first girl, "you have just five pennies, the same as I have." But the second child quickly replied, "My papa said that when he came home tonight he would give me five more pennies. So I have ten!"

Her father's word was so real to her that it was as though she could actually count the pennies. Faith takes on the spot the very thing it asks of God.

So, acting on the Word of God and disciplining the mind are the keys to faith.

When fear, frustration or temptation come to you, do as Jesus did in His moment of crisis — take your mind off them, and by sheer force of will and faith, compel its attention on the Word of God, on positive things that elevate and encourage. This brings Christ to your side who gives you power and guidance to be and do what you ought to be and do.

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Ashamed of Jesus?

BY HUGH MALCOLM

"MANY 10-YEAR-OLD boys and girls in the fifth grade of Sunday School do not know why theirs is a Christian Church, or indeed why they and their families are called Christians."

This claim appears on page 31 of "The Way of Good Will" (a teacher's textbook, copyright 1953 by the Graded Press, based on outlines originated by the Committee on Graded Series of the National Council of Churches of Christ in the United States of America).

Parents need look no further than this teacher's textbook — prepared in cooperation with the Congregational Christian Churches and the Methodist Church — if they wish to find out why many Sunday School pupils "do not know why theirs is a Christian Church, or indeed why they and their families are called Christians."

This material prescribes a Sunday School course that barely mentions Christianity and is geared, instead, to understanding modern Israel and our Jewish neighbors.

The acknowledged purpose of "The Way of Good Will" is to lead children "to come to think of Palestine as a very real, a very important and interesting place" (p. 10)*; "to contribute to a better understanding of and friendlier relationship with Jewish neighbors"; "to help fifth grade juniors and their families become interested in Palestine as a land of long ago and today" (p. 11); and

to help "some parents, and possibly some teachers (who) will need to rethink attitudes toward a religious faith different from their own."

THE TEACHER'S TEXTBOOK tells us that the children will "understand and appreciate Jewish worship of the past and present; share some of their discoveries through songs, worship materials and a Sukkoth Play."

It justifies its preoccupation with Judaism by explaining that "The Christmas Season should mean more because of their (the children's) acquaintance with Palestine where Jesus came to earth" (p. 11).

Under the guise of learning about "The Homeland of Jesus," the children are urged to "visit a temple or synagogue with their parents" (p. 12); to "attend a Sukkoth Service"; to "learn the Sabbath greeting in Hebrew"; to "listen to the thrilling story of the Maccabees" (p. 15); to "sing together the Jewish Festival song"; and to order and use "The Religious Kit from the Christian Friends Bulletin, 327 South LaSalle Street, Chicago 4, Illinois . . . this kit contains a prayer shawl, a miniature scroll of the Pentateuch, a small scull cap, a mezuzah, a menorah, a dreidle, with explanation of each" (p. 20).

Under the heading, "Directed Study," the teacher's textbook recommends using materials that will help Sunday School children "discover which country it is important to study in church school" (p. 30).

Here are direct quotes from the teacher's textbook: "Let all of them

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say quietly, in unison, the name of the country they think it is important to study about in church school. Most of them will say Palestine. ... A few may know Israel. ... The Hebrew name of Israel National Airlines is El Al, which means 'upward' or 'to the heights.' The juniors will enjoy saying these simple Hebrew words. Tell them that they are already speaking the language of Palestine!" (p. 31).

I P TO THIS POINT, we do not run across anything that necessarily is misleading or couched in halftruths - even though some of us may disagree with the one-sided slant of some of the recommendations. But on page 34, we begin to see outright misrepresentations of fact and halftruths designed to exalt Judaism at the expense of Christianity.

For example, the leader is told to comment, before the singing of O God, Our Help in Ages Past: "Isaac Watts, the author of this hymn, lived at a time when most of the hymns were psalms set to music."

According to Chamber's Encyclopedia, 1880 Edition, Isaac Watts was the author of the "Psalms of David in the Language of the New Testament" (emphasis added). It might be noted, too, that the New Testament read by Isaac Watts prior to 1748 was the King James Version (KJV) of 1611 and not the Revised Standard Version (RSV) of 1953 that is recommended in the teacher's textbook for pupil's use (p. 8) and acknowledged as the basis for biblical quotations in both teacher's and pupil's editions of "The Way of Good Will."

In the Revised Standard Version of the Holy Bible, Jesus is just a kindly man born of a "young woman."

The teacher's textbook perpetuates the idea that there is nothing special about Jesus in the following manner: "Turn to this book (Matthew) to discover that it begins with a list of Jesus' ancestors in his father's family. That is the meaning of the word genealogy'" (p. 26).

This implies that Jesus was not conceived by the Holy Ghost and born of the Virgin Mary. Matthew 1:16 (KJV) reads as follows: "And



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Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." Does this say Joseph was the father of Jesus, or that, rather, Joseph was the husband of Mary?

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The teacher's textbook makes a blanket statement and creates the impression that the only true interpretation of the Birth of Christ is that he descended from the Jews, on his father's side as well as his mother's.

FOR AN EXAMPLE of the absence of sufficient mention of Christ in Protestant Sunday School lessons, look at these two prayers - recommended in the teacher's textbook for use during class periods — and see if you can discover why Protestant Sunday School children do not know why they are Christians:

"God Eternal, who has always been and always will be, keep us thy children in thy care. May we always feel thee near. May we find thee in the beauty of thy world and as we try to help others. Amen." (p. 34)

"We are glad, our Father, that we may know Palestine and the wonderful events that happened there. Thank you, God, for the Bible that gives us these wonderful stories. Amen." (p. 44)

In these preposterous Protestant Sunday School prayers, there is no "In the name of Thy Son, Our Lord, Jesus Christ" nor "Thank you, God, for Jesus."

Another prayer — illuminating to parents who wonder why Protestant Sunday School children do not know why they are Christians - is the one suggested for use while learning about the Feast of Tabernacles ("the Hebrew name for the festival is Sukkoth and for the booth the name is Sukko," (p. 51). After attending a Sukkoth service at a synagogue, making "Sukkoth Markers" for their Bibles (RSV), "singing the song of praise the Hebrews sang" and reading "with their parents the two passages (in Deuteronomy) which tell how the Feast of Booths is to be kept," the children are advised to "close with a brief prayer to God to help us remember to keep 'special days' in the ways that are pleasing to him."

Does this not create the impression that the ways - that are pleasing to God - of keeping "special days" are by building Sukkos and learning how to celebrate the Feast of Booths?

AT THE SAME TIME that Protestant Sunday School children are learning to celebrate the Jewish "thanksgiving" in the religious ways of the Hebrews, Jewish Religious School children are taught that there is a difference between Jewish religious holidays and American holidays -"Working Curriculum and Weekly Guide for Teachers," recommended for Reform Religious Schools; copyright 1959 by the American Council for Judaism, Inc.

We read that there is an important difference between Sukkoth and Thanksgiving; that Sukkoth is a Jewish religious festival while Thanksgiving is only a national holiday, celebrated by Americans generally. The "Working Curriculum and Weekly Guide" even goes so far as to claim that Thanksgiving Day is secular.

With the Jews celebrating Sukkoth as their religious festival of thanksgiving, and Protestant Sunday School children being told by their Graded Press Series to pray "to God to help us remember to keep 'special days' in ways that are pleasing to him" and this is implied to be celebrating Sukkoth in a synagogue — it is easy to see how Christianity is being eased out of the picture.

Where will the Protestant child learn about the Christian roots of Thanksgiving Day, dating back to the Pilgrims?

Although Protestant Sunday School children are being taught to give up the "secular" Thanksgiving in favor of the Jewish Sukkoth "to further peace and brotherhood in the world" as the teacher's textbook says on page 11, Jewish children are being told in their Curriculum Guide that Christmas cannot come within the area of Jewish celebrations; that Christmas belongs to the Christians and has no place in a Jewish home (p. App. 13 of the Jewish Curriculum Guide already referred to).

If Protestant Sunday School children are being steeped in Jewish religious practices while Jewish religious school children are urged to reject Christian observances, who is

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learning about the primacy of Jesus, the Christ, and the days inspired by Christian belief?

A NOTHER EXAMPLE OF this anomalous method is found on page 67 of the Protestant teacher's textbook which quotes from Bewer, "The Literature of the Old Testament" by permission of Columbia University Press.

It is difficult to understand why such advanced historical criticism of the Bible is recommended or necessary for teachers of 10-year-old children who do not yet know why they are Christians! Julius A. Bewer's book, first printed in 1922 under the auspices of the Department of History, Columbia University (that included David Muzzey and James T. Shotwell on its Advisory Board) outdoes the Revised Standard Version of the Bible as the following shows:

> King James Version I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord which made heaven and earth.

> Bewer's Version I will lift up mine eyes unto the mountains: from whence shall my help come? My help comes from Yahweh, who made heaven and earth.

REWER NOT ONLY DESTROYS the sonorous, poetic rhythm of the King James Version, rooted as it is in the English language of Milton's and Shakespeare's era with its special touch of genius, but he makes such insignificant and unsatisfactory refinements as switching "hills" to "mountains." But even more curious, he injects the Hebrew word, "Yahweh" into an English translation!

As to the Revised Standard Version of the Bible, it destroys many phrases of long association, deep in our cul-

tural tradition. Substituted for the King James Version in Protestant Sunday Schools, it thus cuts the ties with the Bible that was carried by the Pilgrims, that inspired American patriots like Washington and Lincoln; and that strengthened the pioneer men and women who crossed the plains. It vitiates our Protestant Christian heritage!

Parents who expect their churches and Sunday Schools to pass our Christian heritage unimpaired to their children should look into this matter of teacher's and pupil's textbooks and find out what is going on under the name of religious education. If this is the emphasis used in the Congregational and Methodist churches, what of the Baptist, Presbyterian, Lutheran, Episcopalian and other Protestant churches?

How have we allowed this to come to pass? In the name of "Brotherhood" have we become "ASHAMED OF JESUS"?*

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"Jesus, and shall it ever be, A mortal man ashamed of Thee? Ashamed of Thee, whom angels praise,

Whose glories shine thro' endless

Ashamed of Jesus! Yes I may When I've no guilt to wash away No tear to wipe, no good to crave No fear to quell, no soul to save.

Till then, nor is my boasting vain Till then, I boast a Saviour slain; And, O, may this my glory be, That Christ it not ashamed of me."

For those Protestant parents who are not "Ashamed of Jesus," the best way to start reversing today's trend in teacher's and pupil's Sunday School textbooks is to analyze them and to insist that room be made for Christ in Sunday School lessons and literature.

*The Excelsior Hymnal, Hymn No. 210

 $-\Delta$ -

To sin by silence when they should protest, makes cowards of men. - ABRAHAM LINCOLN

Let us ever keep in mind that this struggle, in its essence, is between Almighty God and Satan. Let us call often and regularly upon the Lord, in prayer for the guidance, strength and courage to make our contribution effective. - RON GOSTICK

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Time is running out

The growth of Soviet power has been possible because the resistance of the free world has been shamefully inadequate

DURING THE LAST ten years the free world has had to witness the ascension of Soviet power over onethird of the earth's surface.

This development has virtually caused the total eclipse of the civil liberties of almost one billion human souls all the way from the Adriatic to the China Sea. It has caused strife, bloodshed and death in the marginal areas of the world where the titanic struggle between the forces of freedom and the forces of the Kremlin are now being waged.

This growth of Soviet power has been possible not only because of the aggressive nature of Communist imperialism but because the resistance of the free world has been shamefully inadequate. The fact of the matter is that during the years, Communist forces, behind our lines, have performed the work of the Soviet foreign office, augmenting the grand design of world conquest.

For a few years in the early 1950's there developed a spirit of resistance to Soviet imperialism. This spirit of resistance was generated within the United States and for the most part in the halls of Congress. This spirit prevailed for a time, and even caused important setbacks to the Communist aggressors. But today that spirit is dormant.

An aggressive majority on the Supreme Court, bypassing judicial precedent, and grievously misunderstanding the nature of the Soviet organization in the United States, has undertaken a campaign to level all existing barriers against Communist penetration.

This majority has denied to the states the right to protect themselves against Communist insurrection and infiltration on the theory that Congress has pre-empted that function for the federal government. Ironically enough it has supplemented that decree by eliminating for all practical purposes the right of the federal government to check subversion and insurrection.

Virtually every Communist whom the Internal Security officials in our Justice Department have caused to be convicted may be liberated in the days ahead as a result of court decisions. The majority on the Supreme Court have made a shambles of the Smith Act by setting forth a standard of proof so unrealistic that it cannot be achieved by even the most meticulous prosecutor.

Justice Black has very frankly stated that there should be a special and more exacting standard of proof applied for criminal cases where Communists are involved. The lamentable aspect of all of these reversals of Smith Act prosecutions is that the leader of these defendants, Nikita Khrushchev, has recently told us that before this Twentieth Century has run its course we will have a Soviet America.

FBI Handicapped

The majority on the Court, as a result of its decision in the Jencks case, written by Justice Brennan, has struck heavily at the effectiveness of the Federal Bureau of Investigation. The preservation of the FBI should, in the present cold war, be one of the most important safeguards of our democratic society. The spectacle of five Judges, in the face of this world struggle, bypassing established judicial precedent, and forcing the FBI

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Five Judges on this Supreme Court have further held that municipalities cannot demand of their employees, including professors in city colleges, that high standard of behavior that would require them to answer questions about subversion before authorized tribunals.

When Professor Slochower of Brooklyn College, who had been identified as a Communist, was asked by the Senate Internal Security Subcommittee if the testimony were true, he claimed his privilege under the Fifth Amendment of the Constitution instead of affirming or denying the evidence. New York City had on its statute books a provision that declared that all its employees had the obligation, as a condition of continued employment, of answering questions when summoned by lawful authority. Professor Slochower had been warned by the President of Brooklyn College of the consequence of his defiance of the Subcommittee. Nevertheless he refused to answer and was dismissed by the City of New York for his recalci-

The majority of the Supreme Court ordered the dismissal of Slochower voided and directed that he be reinstated with back pay that ultimately amounted to \$40,000.

The majority of the Supreme Court further voided the dismissal of about three hundred security risks from the executive branch of the government and directed that these risks be reinstated with back pay. Just imagine the damage that three hundred security risks can work on the security of this country.

Devastating Decisions

But the most recent decisions of the Supreme Court, relating to contempt of Congress, have been the most devastating of all the decisions leveling our current barriers against Soviet penetration.

The majority decision in the Watkins case, which involved a contempt of Congress case, with its dicta that provided the basis of Judge Youngdahl's aggressive decision in the Peck case, is a direct encroachment on the functions of the Legislative. By dictating what areas of wrongdoing Congress may investigate, by establishing an area of "freedom of association" for Communists that knows no precedent either in the Constitution or in judicial precedent, by seriously impugning the personal motives of Senators and Congressmen engaged in legislative inquiry, the majority of the Court has now undertaken to render the committees of Congress investigating Communism completely inoperative.

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For years the committees of Congress have had to listen to short opening statements from Communists appearing before them presuming to dictate the law of the land. These versions of the law have always been rejected by the Congress because there has been no precedent whatever for their extreme version of the existing law. But the Communists have persisted through the years and now their isolated interpretations of the law have descended on us from the bench of the Supreme Court of the United States.

While all these unregenerate and contemptuous Communists are being relieved of their prison sentences by the majority of the Supreme Court, we find other forces at work that compound the harm that has been wrought.

For instance, David Greenglass was the principal witness for the Government in the Rosenberg case. Ethel Rosenberg was Greenglass' sister. When the FBI moved into that case and questioned Greenglass who had been helping the Rosenbergs, he admitted his wrongdoing at once and thereupon fully cooperated with the Government, even to contributing to sending his own sister to her execution. David Greenglass has also given valuable testimony to the Senate Internal Security Subcommittee about Soviet penetration of our atomic bomb project and scientists generally.

In spite of this contribution he has spent ten years in jail before given a parole. What a contrast this is to the lot of the defiant Communists who are walking the streets plotting our destruction, many of whom are - Turn to page 22

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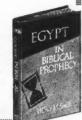
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But those days are gone. Now Pastors, Christian Education leaders and Vacation Bible School directors have another problem - deciding which of the vastly appealing programs now made available can best be adapted to their particular needs!

One thing is certain, each publisher is to be highly commended, not only for developing a useful, attractive and appealing course and theme, but also the centering of each on the Word of God and the need of personal salvation through the Lord Jesus Christ.

For the benefit of our many readers who are active in Vacation Bible School work each year, we present herewith a survey of publications which are available for your church. Those desiring additional information may wish to write direct to the respective publishers of the materials.

Concordia Publishing House

Denomination: Lutheran

Theme: Jesus Our Saviour

Purpose: To enable the children to grow in the firm confidence that Jesus. the Son of God, is the Friend of sinners, and to develop the desire to live in thankful service to Him.

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Preschool Primary Junior Youth Leader's Guide Handcraft Encyclopedia Filmstrip Publicity Materials Additional Accessory Items

Each of the four levels has its own topic, with suitable material for carrying out the theme ... including a Teacher's Book, a Pupil's Book, a Visual Aid Kit and a Bible KitKraft, as follows:

Preschool: God's Loving Care Primary: God Can Do Everything Junior: Heroes of the New Testament Youth: Thou Art Great

Mennonite Publishing House

Denomination: Mennonite

Theme: The Lord Is My Shepherd

Purpose: To bring every child into a personal relationship with the living Christ, and to develop a mature Christian personality.

Sample Kit: \$3.75

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Materials for following levels:

Kindergarten First through Tenth Grades

While the theme, "The Lord Is My Shepherd," is carefully utilized by the publisher, yet the same permanent closely graded materials are used year after year to reach the pupils as they advance in grade.

Foreign language editions in Spanish, French and German are also available. A strong evangelistic emphasis is placed in the entire series for each of the grades.

Scripture Press

Interdenominational

Theme: "Living By God's Time

Purpose: To win boys and girls to Christ, enlist new recruits for Sunday School, strike a major blow at juvenile delinquency, develop and train leaders for other church projects.

Sample Kit: \$3.40

Materials for the following levels:

Beginners Nursery Primary Junior Youth and Adults Young Teens

Each of the six levels has its own topic, with suitable material for carrying out the theme ... including a Teacher's Manual, a Pupil's Manual, and a Handcraft Packet, as follows:

Nursery: Loving and Pleasing Jesus Beginner: God's Word and God's

Primary: Living in God's Family Junior: The Christian's Time and Talents

Young Teens: Answering Why's of Young People

Youth and Adults: The Time of Your Life

In addition to the items listed above, there are the usual accessories, including filmstrips and song books.

Standard Publishing Company

Interdenominational Theme: Living For Jesus

Purpose: To convey a new and more complete understanding of what it means to live for Jesus.

Sample Kit: \$4.95

Materials for following levels:

Nursery Beginner Primary Junior Teen-age Adult

Director's Manual Teacher Manual

Pupil Manual

Craft Pak for Beginners, Primary and Juniors.

Songbook Publicity Items

Filmstrip Additional Accessory Items



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(5) His resurrection was on Saturday.
(6) His body was in the tomb exactly 3 days and 3 nights.
(7) His resurrection was in the evening.
(8) His life on earth was less than 30 years.

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April 1961

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THE LAST DAY

"I know that he (my brother) shall rise again in the resurrection at the last day.' Do you know that this last day is April 22nd, 1987 A.D.? For evidence, read, "WHAT TIME IS IT WORLD, ON GOD'S CLOCK?" a chronology that pin points 7,000 years of Bible prophecy with clock-like precision, revealing things that must shortly come to pass. Order today. Price, 55c per copy, or two for \$1.00, postpaid.

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... from page 17 ...

being heavily indemnified out of taxpayers' money for treasonable activities.

We are fast approaching a situation where cooperative witnesses such as Greenglass and Harry Gold will be the only persons lodged in jail for Communist activity. How can we expect others to come forward to expose the still serious Soviet underground that operates in the mainstream of our society?

The fact of the matter is that all of these Court decisions, and these Administrative decisions, have created among devoted intelligence officers, security officers, prosecutors, internal security officials, and Congressional staffs - a demoralizing sense of frustration and despair. Never before has the morale of internal security reached the low that prevails today.

Communists Made Heroes

When Supreme Court decisions make unregenerate Communists the heroes of their scripts and unnecessarily disparage the legislators, the staffs and the witnesses who have compiled records against them, that sets in motion a long series of reactions that have serious consequences.

Today, a situation prevails wherein Senators and Congressmen identified with resistance to Communists are the political, diplomatic and even social outcasts of Washington. Resistance to Communism earns for one today in the nation's capital, the label of "extreme right wing," a term of greatest opprobrium in many circles.

On the other hand, Soviet leaders who carried on the most sanguinary and savage reign of terror in Hungary that the civilized world has ever seen are spoken of respectfully in many of our policy-making agencies.

The Chinese Communists who executed Chinese by the millions and exceeded the heinous performances of the Ghenghis Khans of history do not lack articulate condoners. There are among our policy planners those who feel that "it is on their conscience that we have not recognized the Chinese Communists" - as it was once put to me.

The Soviet organization is having its own troubles. Cleavages, purges, and inherent weaknesses and crises have slowed up their advances. If it weren't for these internal convulsions, our peril, great as it is now, would be infinitely greater.

While we have been dismantling our ramparts against Communism, the Soviets are persevering in their conquest. We have done little to capitalize on the Hungarian uprising the greatest flash of heroism ever displayed by a captive people.

We have done little or nothing to demonstrate to the world the savage and ruthless mass murders of the Chinese peoples by Mao Tse Tung's regime.

In the absence of a psychological warfare campaign that would cause the Soviet to take the defensive for all their crimes against mankind, they have taken the initiative and exploited minor faults of ours into mountainous propagandizing campaigns.

The Remedy

What can be done about this situation? All is not lost by any means. The American people have not been heard from.

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We urgently need to elect to represent us officials who will try to rouse the country from the lethargy to which it has succumbed, and willing to plunge into the task of rousing Washington from complacency. Conversely, if an official has been one of those who is deceiving the American people into a sense of false security, he should be vocally opposed.

Remember - these pro-Communist assets do not just happen, they are caused by men with names and faces.

If the deterioration of our position in the world continues to develop over the next twelve years at the same rate as it has developed since 1945 - just twelve years ago when the Soviet Empire was confined to a relatively small area - then our liberties and our freedom will probably be lost for an unforeseeable time. That probably is what Nikita Khrushchev meant when he said that our children and our grandchildren will some day live under a Soviet America.

This is a challenge. Time is running out.

The Prayer Circle

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Do you have a need - spiritual, physical, or material? Or a problem for which you can find no answer?

The Defender Prayer Circle, comprised of many thousands of Biblebelieving, praying Christians, has been the means, through prayer, of helping many to victory and a better comprehension of trust and praise.

We are just as near as your pen or telephone, and would welcome the privilege and opportunity to take your needs before the Lord who has proved His love and power over and over through answered prayer.

The Prayer Circle was envisioned and established through prayer. Its members form a closely knit family group, always willing to go to their knees for the needs of others.

Here at Defender Headquarters, the entire Staff prays. Each morning at 8:30 o'clock, we meet for a period of devotion, first discussing some spiritual subjects, then praying. If you could hear these fervent, God-approaching prayers you would feel His very presence, and understand why so many difficulties have miraculously melted away and reports submitted of loved ones restored, and troubled hearts calmed and cheered.

So if you have a real need, let us pray for you. If your request falls within His will, we do want to help. He is able, and He asks us to pray one for another. (James 5:16.)

M. L. FLOWERS

Mrs. E. T., DeRidder, Louisiana: I realize your load is heavy and it isn't easy, working with humanity. I do praise the Lord for such an organization as the Defenders and its class of workers. May the Lord bless and keep you ever faithful is my prayer.

J. W. S., Kirtland, New Mexico: Received your letter and will hasten to reply, including an offering for the work being done through your worthy organization. I have been in touch with the Defenders for many years and have supported it with my prayers and means. Please be assured of my continued interest and support.

Mr. and Mrs. W. D. T., Falkville, Arkansas: Your prayer circle family letters are such a blessing to us. Please be assured that we are faithful members of the prayer circle even though we do not write often. Your letters live and breathe with love, faith and compassion for a lost world. May the Lord richly bless you in this difficult work. We shall look forward to receiving your letters from time to time.

C. G. S., River Grove, Illinois: We enjoy the news letters and papers that come to us from you. We join with all our hearts in prayer that the needs for carrying on the work will be met. Would that we were financially able to send ten or a hundred times what we

G. W., West Asheville, North Carolina: It seems to me that your letters and The Defender Magazine are better than ever. May God continue to bless you.

Mrs. I. W., Teague, Texas: I am always glad to receive your letters. They encourage and inspire me to fight on. We are partners in the same cause ... the upbuilding of the kingdom of God and the furtherance of the Gospel of

Mrs. M. W., Port Orchard, Washington: Thanks for your precious letter. It was the most wonderful I have ever received. I read it over and over, keep it in my daily reading Bible.

W. J. R., Forty Fort, Pennsylvania: Believe me it is wonderful to know that you are still there and keeping up the great work. Remember our prayers, and contributions are with you.

I. T. N., Crossett, Arkansas: You don't know how much I enjoy getting letters from you. I wish I could write and tell you all that is in my heart. May God bless you all.

M. L., Bismarck, North Dakota: It is wonderful that you write such personal letters, out of your busy life. I always read them, but never or seldom take the time to answer, seems as though it would just be taking your precious time to read my not very important letters. However, when I read yours, there is always a tug at my heart to help, and I am never able to do as much as I would like to help. May God bless you and give you strength.



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April 1961

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union. The one may, and can, exist without the other. Separate a limb from the body, and the limb dies because it is a living union.

"Know ye not that your bodies are members of Christ?" "He put all things in subjection under his feet and gave him to be head over all things to the church which is his body."

As the members of the human body are united in the head, the source of their activity and the power that controls their movements, so all believers are members of an invisible body whose Head is Christ.

The same Spirit that dwelt, and still dwells, in Christ, becomes the life of the believer; in the unity of that one Spirit and the fellowship of the same life which is in Christ, he is one with Him.

As between the vine and the branch, it is the life union that makes them one. Oh, may this truth lay hold of us! Christ is inside, not outside.

Let me repeat and emphasize it. The union is a living one, in distinction from any union of mere external influence. Christ does not work upon us from without, as one separate from us, but from within, as the very heart from which the life blood of our spirit flows. It is no longer I that live, but "Christ liveth in me." (Galatians 2:20.)

It is a mystery hid from ages and from generations — this mystery among the Gentiles, "which is Christ in you, the hope of glory." (Colossians 1:26, 27.)

A mystery is not necessarily an absurdity as some imagine. This union with Christ is a blessed, experiential reality. We may not be able to understand it clearly or fully, but we can all experience it daily and hourly. Hallelujah! "Christ liveth in me."

So close is the union between the vine and the branch that each is nothing without the other, and each is only and wholly for the other. Such truth almost staggers us, and yet Christ would never have used this

parable if He did not intend us to believe and appreciate all that is involved in it.

That guilty, lost, unclean, hell-deserving sinners, as we were, should be saved and brought into such close, loving, living union with Himself is something we can hardly grasp. Let it grip us and hold us.

Do not let unbelief deprive us of the blessing and blessedness of this truth. Unbelief kept the children of Israel out of the land and life of Canaan.

Do not let us stagger through unbelief at this blessed truth: that I can do nothing without Christ, and that Christ can do nothing without me.

What good would a vine be without branches? What good would branches be without the vine?

You must have a vine if you are to have fruit, and you must have branches to bear the fruit. You never saw or heard of a vine without branches bearing fruit, and you never heard or saw branches bearing fruit and not joined to the vine.

Such is the wonderful condescension of the grace of Christ; that just as His people are dependent on Him, He has made Himself dependent on them. Without His discipleship He cannot bless the world.

Marvel not; it is His own appointment. And this is the high honor to which He has called His redeemed ones, that as indispensable as He is to them in heaven, that from Him their fruit may be found; so indispensable are they to Him on earth that through them His fruit may be found.

As truly as we need Christ in heaven to represent us before a Holy God, so He needs us on earth to represent and present Him before an ungodly world.

THERE IS ANOTHER blessed truth here. As neither branch nor vine is anything without the other, so is neither anything except for the other. That is, all that the vine possesses belongs to the branch, and all that the branch possesses belongs to the vine. Christ has nothing that is not ours, as born-again ones.

We are heirs and joint-heirs with

Christ. There is no doubt about this, and we have the right to draw on all of Christ's resources for our every need. Yet how many of us are living like mendicants when we ought to be living like millionaires; living like paupers instead of like princes.

I believe this is so largely because of our ignorance of our union with Christ, and the consequences or blessings of the union.

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I wonder, dear friend, is all we have and are wholly and unreservedly given over to Him? Are we withholding anything from Him, and thus hindering His purposes of grace for us and for others through us?

As He is wholly ours, let us be wholly His.

THE LORD CLEARLY and repeatedly tells us the object of our union with Him. It is fruit (verse 2); more fruit (verse 2); much fruit (verses 5, 8). We are to be fruitful in the following manner:

The sphere of Life. As we are filled and being filled with the Spirit, we are to bear fruit, more fruit, much fruit, in love, joy, peace, long-suffering, gentleness, goodness, faith (or faithfulness), meekness and temperance. As these graces of the spirit increase and abound in our lives, what a representation Christ has in the midst of an evil and adulterous generation.

We are to bear fruit, more fruit and much fruit in labors (Colossians 1:10). "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work." It does not say we are to be successful in every good work.

We may have success as well as fruit, but many a worker is successful and not fruitful. Success is determined by either genius or circumstances, or both; but fruit, more fruit and much fruit is the outcome only of a life in union with Christ.

This explains why some workers are very successful, but not fruitful. Their lives are anything but consistent. If we are really united to Christ and abiding in Him, our lives as well as our labors will be fruitful.



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MISSIONS



HERO OF AFRICA

BY KARL G. SABIERS, M.A.

Christian missionaries were really the first "peace corps" ever sent out. No name in missionary history is more widely known and revered than the subject of this sketch.

Hero of Africa and perhaps the most famous of all missionaries, David Livingstone of Highland ancestry was born at Blantyre on the Clyde, March 10, 1813.

As a youth Livingstone became vitally interested in what Christ offered him personally, and he accepted Him as Savior and King.

Livingstone first determined on a missionary life combined with the ministry of a physician in China. He pursued his medical studies at Glasgow even though it required much perseverance.

Missionary opportunity in China was closed, but a new door opened in Africa. Livingstone and Robert Moffat (later to become his father-in-law) met and "he fired the soul of his young countryman with a desire to explore and evangelize that dark continent with which both their names are now identified."

His first appointment was at Keruman in Bechuana country, and he arrived in July of 1841.

The work of Livingstone divides into four distinct periods: (1) Missionary work; (2) First journey over Africa under the London Missionary Society; (3) Exploration period of the Zambesi under the English government; and (4) Journeys under the direction of Royal Geographic Society.

Livingstone had great powers over the Africans. He was naturally kind, patient and gentle, and these traits of character wrought fruit for God.

For over 30 years his brave heart

marshalled his ofttimes weary and sickened body up and down African trails. His name was known and loved by all Africans and their devotion to him was unparalleled.

Picture Report -- Defender Missions



The above picture shows the little flock of the unsponsored Huite Town chapel, located in the Department of Zacapa, Guatemala, C.A.

In this town, the Defenders church is the only gospel movement conducting services. The man at right is Brother Margarito Paredes, temporary pastor of the congregation.

The climate is warm, the soil rough and hard to manage. The people of this area are basically farmers, growing vegetables and raising cattle. Living from hand to mouth, they are in desperate financial straits. Sponsors in the United States are needed to maintain the light of gospel witness through the Defenders church in Huite Town.

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A New Translation Is Born

THE NEW ENGLISH BIBLE: NEW TESTAMENT

(Cloth-bound, 460 pages, price \$4.95)

IN THE YEAR 1611 A.D., by edict of the King of England, the scholarly translators of a new version of the Bible released their work to the public.

This translation was destined to make an impact not only upon the English-speaking people, but also upon the entire world.

Beginning about eight decades ago, notable language changes have appeared. Immense strides in all branches of learning, rapid transportation and swift communication have inevitably brought in new words and idioms, and given new meanings to old ones.

Now, at the 350th anniversary of the King James Bible, a new translation is born. A (UPI) news item from London announces: "On March 14, 1961, British publishers rushed into print nearly a half million more copies of the 'sellout' latest version of the New Testament.

"Announcement of the massive reprint followed a day-long country-wide assault on bookstores by Britons eager for an early glimpse of the modern, everyday English edition of the world's longest-standing best-seller.

"Despite a first printing of one million copies, the supplies of many stores were exhausted within hours after the new version went on sale."

Before World War II the need for a new revision or a new version had been discussed by scholars of the major Protestant churches of the British Isles. It was not until 1946 that the Church of Scotland proposed an entirely new translation, rather than a revision, and an interdenominational Joint Committee was formed. This Committee in turn appointed three panels of translators:

one for the Old Testament, one for the New Testament and the third for the Apocrypha. In addition, a panel of literary advisors was named.

The translators were chosen for their scholarly qualities, regardless of denominational affiliations. They came from the Church of England, the Church of Scotland, the churches of Wales and Ireland, the Methodist Church, the Baptist Union and the Congregational Union, the Presbyterian Church of England and the Society of Friends.

There were also representatives of the British and Foreign, and the National Bible Societies. Other universities besides Oxford and Cambridge were represented. Professor C. H. Dodd, of Oxford, one of the greatest living Bible scholars, was made director of the whole undertaking, and chairman of the New Testament panel.

The translators met 57 times in the following 13 years for an average of three days at a time. Each panel member was asked to prepare a draft translation of a book or group of books. This was circulated in typescript among the members, who discussed it sentence by sentence and verse by verse until the wording was agreed upon. The literary advisors then took over and discussed the English style, until the final form was settled upon by both panels.

Many sources were consulted. Not only the Greek texts, including the famous ones in the world's great libraries, but shorter portions and fragments of texts written on ancient Egyptian papyrus. Manuscripts of early translations in Syriac, Latin, Coptic, and Ethiopic were referred to, along with quotations found in the writings of the early Christians who had access to manuscripts older than any available today.

From comparisons with all these sources the translators decided upon the authentic text to be put into the English language. If there was doubt and the difference was important, alternative meanings were recorded in the footnotes.

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After thirteen years of consecrated, intensive and prayerful labor this cooperative effort was ready for the press. On March 14, 1961, more than a million copies went on sale in bookstores all over the world. Work is continuing on the Old Testament and Apocryphal books.

The University presses of Oxford and Cambridge assumed the cost and responsibility of the project, and own the copyright. Their joint resources have contributed to the beauty of the format. The United States printing is a cloth-bound 460-page volume, retailing at \$4.95.

The New English Bible is not intended to promulgate any doctrinal or denominational teaching, nor even to supplant the revered and beloved King James version. It is simply offered as The Bible to those who will use it in reading, teaching and in worship.

It is being praised for its clear insights of difficult passages, for its faithfulness to the colloquial style of the original Greek text. A striking example is 2 Corinthians 9:6: "Remember: sparse sowing, sparse reaping."

BEHOLD THE LAMB OF GOD

By Robert H. Heckart, Th.M., D.D. (The Higley Press, cloth binding, 62 pages, price \$1.50)

Originating from a series of radio messages delivered by the author on the Pilgrim Chapel Hour, the purpose of this volume is to exalt Christ as the Lamb of God; and this it accomplishes from many angles.

The reader is urged to "Behold the Lamb of God" in His Eternity; His Incarnation; His Work; His Gethsemane and Judgment; on Calvary; His Victory Over Death; on His Mediatorial Throne; in His Coming Again; on His Judgment Throne; and as King of the Universe. Finally the reader is required to answer the

"What Think Ye of question, Christ?"

While not specifically written for Lenten or Easter meditation, it is beautifully adapted to such use. The pale brown cloth binding with gold lettering, and the clear printing on ivory paper make it a suitable and lovely gift.

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By Clara Verner. (Beacon Hill Press, cloth binding, 200 pages, price \$2.50)

Phyllis Marlowe ran away from home because her parents were seeking divorce. She was determined to become an orphan by choice, rather than be a child of multiple parents. She had seen a childhood friend weep while trying to buy Christmas gifts for two mothers and two fathers.

In addition to heartbreak over her parents, she refused to marry the man she loved upon learning that he was divorced, besides being the father of a child.

She obtained work as nurse to a four-year-old boy whose wealthy parents had chosen the glitter of night life, liquor and infidelity, and were denying love and attention to their child. The boy died as the result of their neglect shortly after Phyllis took over.

Phyllis found a good home and a position on the staff of a large church nearby as a worker with pre-delinquent girls.

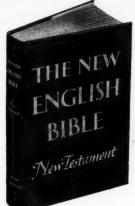
The reader will thrill at her experiences with children from broken homes, the greatest cause of juvenile delinquency, and to learn with her how God can make all things work together for good to those who love Him and yield to His purposes.

This is a book whose author, through 32 years of work with young people in church and in public schools has gained her share of firsthand knowledge of what broken homes do to children. She has seen the agony of such dissolution and its far-reaching effects.

While this story is presented as fiction, the truths portrayed are seen in everyday life.

These books may be ordered from Defenders, Inc., P.O. Box 886, Wichita 1,

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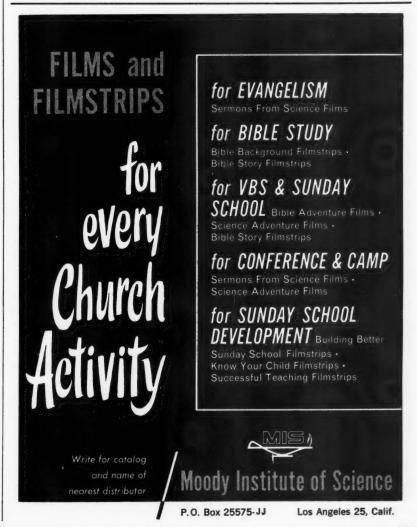
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WICHITA 1, KANSAS





I'VE GOT A MELODY

Phil Kerr and friends. Corner Stone Records (PK-992). Price \$3.98.

Christians around the world were saddened at the recent passing of the talented hymn writer, Phil Kerr. Shortly after his death Tim Spencer, a recording executive, had this to say about Phil:

"Time and eternity only can reveal the true value of Phil Kerr's ministry while here on this earth. It is impossible to compare his ministry with any one particular preacher, evangelist or composer.

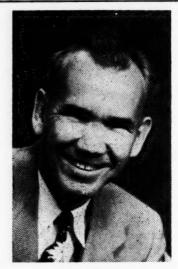
"He was different, yet with qualities that endeared him to millions. He was quiet yet responsive to laughter and joyful sounds of Christian fellowship. He was deeply spiritual but he enjoyed the blessings of reaching down with a helping hand to lift up a wounded saint out of the pits of discouragement, disappointment and defeat.

"He was a mature Christian, still he had time for 'babes in Christ,' always eager to feed them with the milk of human kindness, consideration and Christian love.

"He was fundamental in his Christian belief but never antagonistic toward the different denominations. Wherever he went, his only message was 'Christ' never 'Churchanity.'

"Because his reverence for God was real, he found unusual joy in writing happy songs and poetry about the One who said: 'I have come that you might have life and have it more abundantly.' His never-to-be-forgoten song best expresses his attitude toward life, God and eternity: 'Why should I care if the sun doesn't shine? Jesus is mine, Jesus is mine."

The manufacturers of this album titled Side One of the record "Smile with Phil Kerr." And smile you will



PHIL KERR

for he sings and plays, in his own inimicable manner, the following melodies:

Why Should I Care? What A Friend What A Happy Day Traveling On Christ Is the Answe I Know Not Why He Leadeth Me

Where He Leads Me Sportsman's Prayer Faith Fly Over the Mountains Higher Ground **Never-the-less** Beauty Formula

There's A Song In My Heart Onward Christian Soldiers

On the reverse side of the record eight of Phil Kerr's most popular numbers are presented, each sung or played by born-again Christians privileged to know the composer as a close personal friend.

The Harmony Chorus, conducted by Audrey Mieir (accompanied by Phil) sings "I've Got A Melody," the title song of the album.

Donna Aparo, contralto, sings an all-time favorite, "I'm In Love With the Lover of My Soul."

The Spurr Family, featuring Theron and Therlow, present, in a most refreshing manner, Phil's "Over In

Don Hegland traveled extensively with Phil Kerr, as an organist. For his number he plays "Ain't Gonna Be No War No More."

One of the really bright stars in the field of religious music today, Tony Fontane, sings one of Phil's most often requested numbers, "I'm His To Command."

Ted and Gloria Roe chose as their selection the song Phil wrote in memory of his saintly mother, "Patiently."

Lonna Arkin, lyric soprano, accompanied by Lew Charles at the organ, sings "Thine Alone."

As the last selection, Audrey Mieir once again conducts the Harmony Chorus in "I'm Glad I'm A Christian."

Each person who was privileged to know Phil Kerr during his lifetime, will want to possess a copy of this album. To those who never heard him in person, the record will also be a special treat.

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WE WANT TO SING

Phil and Louis Palermo. Word Records (W-3103-LP). Price \$3.98.

No other title could fit this album better. For the Palermo Brothers have been singing together, spreading the wonderful Story, for the last twentythree years.

Their career began at home when their mother made her confession of faith in Christ. She wanted to hold night meetings in her home and arranged for a portable organ to be set up in her living room. Louie began to play it, and soon learned many of the favorite hymns - all without lessons. Later he switched to the accordion and Phil took up the guitar.

For this particular album, Phil and Louie chose thirteen of their most requested numbers, as follows:

We Want To Sing
Sing Praise To His Name
My Last Move
The Army of the Lord
Each Step of the Way
Let Me Live Close To Thee
I Know Who Holds
In The Shady Green Pastures

I'll Never Be Lenely Over and Over Again Teach Me, Lord Keep Your Hand On Me I Am Persuaded

Phil and Louie are joined by their wives and the Nathalie Haag Choir in several of the songs, making the entire album an outstanding example of music that has become so synonymous with the singing Palermo Broth-

Please Note ...

The record mentioned on this page is a twelve inch long playing disc. . and can be used on any phonograph machine turntable that revolves at 33/3 revolutions per minute. It may be ordered direct from Defenders, Inc., Wichita 1, Kansas.

BY GEORGE PECK

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Digging Own Grave

American industry and labor are "taking it on the chin" from foreign competition

In a recent issue of The Enterprise, a weekly newspaper published at Lisbon Falls, Maine, there appeared a page advertisement sponsored jointly by the newspaper, a number of manufacturing concerns and two labor unions.

This announcement is an open letter to the President of the United States, John Fitzgerald Kennedy, and the 87th Congress of the United States.

An illustration at the top of the page depicts a worker, wearing a cap labeled "American Labor," and wielding a spade labeled "Foreign Handouts," digging his own grave, while a grinning "foreigner" looks on. A tombstone reading "American Jobs and Payrolls—R.I.P." is beside the grave ready for placement after the "deceased" is interred.

This drawing hit us squarely between the eyes. We regret only being able to pass on a description of it. However, we can pass on the text of this "Open Letter," which while it speaks specifically of the plight of Maine's industries, is applicable to all states of the Union where industries are "taking it on the chin" from foreign competition. The text follows:

WE NEED YOUR HELP!

Every member of Congress swore to protect the liberty and property of American citizens as specified in the Constitution, yet ... (1) Congress passed a law compelling managements to turn over to the government in Washington about one-fifth of the earnings of their employees.

(2) Congress passed a law permitting the State Department to give this money away abroad for the construction of foreign-owned factories in the low wage areas of the world. In some cases the wages are but one-tenth of American wages.

(3) Congress passed a tax law so confiscatory that insufficient earnings remain to replace many old machines with new. Every piece of machinery in the "Give-Away" plants abroad is the latest and the best. Thus money seized from American workers purchases new machinery for foreigners. This seems the height of injustice and stupidity.

(4) Congress passed a law empowering the State Department to decide the extent that foreign factories may flood the American market.

Well, the market was flooded last year by 133,078,905 pairs of foreign made footwear (a 65.4 per cent increase over the previous year). Maine, fifth largest shoe producing state in the nation, made 54,498,000 pairs of shoes in the same year.

Cotton textiles have been imported at an increased rate of 5,660 per cent since 1947. Last year alone over 800,000,000 square yards have been brought into this country. This has

been one of the factors for the closing of 717 domestic textile mills.

Woolen cloth imports are at an alltime high of 60,000,000 square yards. This represents a 25 per cent increase over last year and a 50 per cent increase over the last four years. In a ten-year period close to 100,000 workers have lost their jobs in this industry partially contributable to the imports.

Now, when a man is forced by his government to dig his own grave with his own money, are his liberty and his property being protected?

Isn't it time to put restrictions and quotas on these imports to curb this transfer of jobs to foreign lands and protect the workers, farmers, merchants and the investors of Maine?

Congress has voted some 80 billion of American tax dollars for such "Foreign Aid."

Can we say such spending has brought us security, since many of our factories are being forced to decrease production?

Can we say that such spending has brought us friends and that it has stopped the spread of Communism?

The Citizens of Maine await your answer.

THAT'S CERTAINLY laying it on the line! Congratulations to the sponsors of this "Open Letter" advertisement. It richly merits a response but will they get it?

One thing in addition to putting restrictions and quotas on these imports that would help materially, would be for the citizens of Maine, as well as of all our states, to get behind the Proposed Liberty Amendment to repeal personal federal income tax. Then management would no longer be forced to withhold and turn over to Washington one-fifth of the earnings of employees.

The vast sums of money the federal government has syphoned out of the states in personal income taxes has made possible this American-industry-destroying federal aid. Enactment of the Proposed Liberty Amendment would stop this scattering of billions of dollars abroad to finance deadly competition for American industry.

SUNDAY SCHOOL COMMENTS

Compiled and Edited by the Defender Research Staff

ESSON NUMBER ONE

April 23, 1961

WHEN HUMAN WISDOM FAILS

KEY WORD: HUMAN

A short sentence, just a portion of Job 32:13, describes a common human tendency: "Lest ye should say, We have found out wisdom." Ever since Eden, man has desired to be like God, but seeks to attain it through his own wisdom and power.

Foolish little creatures, worshipping ourselves, trying to solve the riddles of the universe without acknowledging its Creator! Our efforts have resulted only in pushing the world nearer destruction and ourselves into eternal damnation. (II Thessalonians 2:10-12.)

Would you possess true wisdom? Then heed the prophet's invitation to "Seek ye the Lord while he may be found; call ye upon him while he is near." (Isaiah 55:6.) True wisdom is yours for the asking. (James 1:5-6.)

KEY VERSE: Job 4:8

"They that plow iniquity, and sow wickedness, reap the same."

Here Eliphaz voices one of the great truths of God. "After their kind" is the law of God for reproduction. But in ignorance Eliphaz failed to recognize the law of evil which works against the law of God. He could not see the wicked hand of Satan laid on Job through the per-

missive will of God, nor that it would cultivate a far greater spiritual harvest in the character of the suffering Job. The seeds of righteousness and integrity were there all the time, regardless of Satan's accusations.

Job could understand the obvious fact that the wicked often enjoy material blessings, and seem to be happy with their health and wealth. Even when death comes their bodies are laid in a rich tomb, with caretakers to provide beautiful surroundings of flowers, shrubs, and green lawns, so that "the clods of the valley shall be sweet unto him." But the dreadful truth is that "the wicked is reserved to the day of destruction."

The God of the harvest makes no mistakes. Only human wisdom fails.

KEY FACT: The folly of judging others

Through natural inclination of people to judge motives and deeds of others, without wisdom to be just, friendships are broken, reputations blasted and communities and even nations are plunged into war. Paul warns of this in Romans 2:1.

Out of their debate the three judging friends of Job received the dubious title of "Job's Comforters," and he himself became known as "the most patient man."

It is the right of God to punish evil and reward the good. Man is not wise enough to judge the soul of another.

ance, the discourse of God contained in the 36th through the 41st chapters should be carefully studied. Here His wonderful power, wisdom, and love are shown to be infinite, His judgments right, and His ways past finding out.

Job caught the meaning of it all,

and it brought him to his knees be fore God. He saw himself as God sees us all . . . as wise in his own eyes, yet foolish; as having great faith, but only of the intellectual variety; as self-righteous, but sinful before God

He saw himself as a sinner, not guilty of the special sins of which he had been accused by his friends but the sin of complacency, the sin of cursing the day he was born to a life which is the gift of God, the sin of yearning to die, to fly away, to be at rest, the sin of bitter complaints about everything, including God Himself.

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KEY VERSE: Job 42:5

"I have heard of thee by the hearing of the ear: but now mine eye seeth thee."

Up to this time Job's knowledge of God was only academic. He had discussed Him with others, had lived an honest and upright life and worshipped Him with all the accepted ritualistic forms of the day. He believed in and feared Him according to the best scholastic rules. In fact so great was his integrity that God commended him as a perfect and upright human being.

Yet, because Job lacked a personal experience of God, his religion, although sincere, failed to bring comfort and spiritual help when the real tests of life came. All the arguments of his three friends and himself sufficed not to supply his needs. Human wisdom failed them and they could not find the divine.

Job, however, took one more step. Just one more thing was necessary and he did it. He emptied out all human wisdom. When he looked up, there was God! The complete and thrilling consciousness of His presence, His knowledge, and His power flooded his being.

KEY FACT: True wisdom is rewarded

Job was a changed man. Having died to his old life, his whole being throbbed with new and richer feelings.

Now he could forgive and forget the cruel injustice of his old friends, and pray that they too could see God as he did. He recognized their human weakness and limitations.

LESSON NUMBER TWO

April 30, 1961

WHEN GOD'S WISDOM PREVAILS

KEY WORD: REPENT

To reach a better understanding of how and why Job came to repent-

LESSON NUMBER THREE

May 7, 1961

OUT OF THE HEART

KEY WORD: HEART

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Four lessons during the month of May are based on the Book of Proverbs, and these form a study which should sink deep into the thinking of every reader. In fact this Book should be required reading in the education of every young person, for not only is it a study in ethics, but it is superb literature.

As a whole, the Book of Proverbs is an epitome of the teachings of Christ as the wisdom of God governing the affairs of men and guiding in the practical details of living with oneself, with others and with God. It reveals the connection between sowing and reaping, and helps guard against evils common to humanity and prominent in the world today ... such as disobedience to parents, bad company, lust, lying, indolence, intemperance, strife and envy.

The word "heart" has many meanings, both in the original languages of the Bible and in the English translations. Large dictionaries list fifty or more meanings, connotations and phrases. Among them, in addition to the physical definitions, are: the seat of life or strength, courage, spirit, understanding, conscience, moral sensibility, mind, soul and the emotional nature. All of these are constantly used in connection with the inner life of men, and are so used in the Scriptures.

KEY VERSE: Luke 6:44

"For every tree is known by his own fruit."

Jesus said that one does not expect figs to grow on thorn trees nor grapes on blackberry vines. Paul explains it thus: "Whatsoever a man soweth, that shall he also reap." Sow wheat and you reap wheat. Sow to the flesh through evil thoughts and deeds, and you reap corruption.

Then what must one do to be able to think and speak aright? The answer is found in Philippians 4:8. One can pour out of a pitcher only

what the pitcher contains. Pour good thoughts into the heart, and good words and actions must pour out! And the same is true of evil.

But what are the evil treasures of the heart? Paul lists them as the works of the flesh in Galatians 5:19-21.

Contrast this with the fruit of the Spirit ... love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness and self-control.

Which kind of seed are you planting?

KEY FACT: A new heart is available

No one needs to keep the corrupt fruit produced by the evil seed listed above. The prophet Jeremiah describes it in Jeremiah 17:9-10.

He stopped there, but years later the prophet Ezekiel quoted the Lord's promise in Ezekiel 36:26.

How could this be accomplished? There is only one way, and that is through the miracle of God's love and grace. It was that love and grace which brought the Lord Jesus Christ "out of the ivory palaces" where He was "in the form of God," to take the "form of a servant, and being made in the likeness of men ... he humbled himself and became obedient unto death, even the death of the cross," (Philippians 2:7-8), through which He "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood." (Colossians 1:13-14.)

On the Day of Pentecost "they were pricked in their heart" and were told what to do to be saved (Acts 2:37-38), and were promised the gift of the Holy Spirit. Paul later taught that Christians are sons of God, and "because ye are sons, God hath sent forth the Spirit of his Son into your hearts." (Galatians 4:4-6.) It is no longer the old wicked heart, it is the new heart promised through Ezekiel, for Paul continues, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

There can be no room in our heart for the seed and fruit of Satan if we possess the heart of Christ.

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LESSON NUMBER FOUR

May 14, 1961

DISCIPLINE IN THE HOME

KEY WORD: HEAR

The Book of Proverbs is not only a textbook on Ethics, it is also a Marriage Manual, and a Handbook on Child Training.

This lesson, with its six pertinent passages from Proverbs, combined with some vital New Testament teaching, offers excellent advice to parents grappling with the problems of child rearing. This advice is as timely today as when Solomon wrote it.

Parents in the role of teachers is the issue here. With the first man and woman, God established marriage and the home. This institution has determined the destiny of mankind throughout the history of the race.

God also planned that the home should be the first school for the children, and for this He made provision.

Even in this era of rampant juvenile delinquency, such teaching as found in Deuteronomy 11:18-19 can erect a protecting wall around children. Outside influence comes soon enough, but by such foundational training in the Word of God and in Christian principles, exemplified in the lives of godly parents, a weapon of defense is placed in the hands of the children.

God is even interested in the attitudes of the little ones. "Hear ye children" is also a commandment. (Proverbs 4:1-2.) Coinciding with this is the admonition of Paul, "Children, obey your parents in the Lord, for this is right." (Ephesians 6:1-4.) Such obedience comes as a natural consequence, when they are brought up "in the nurture and admonition of the Lord."

KEY VERSE: Proverbs 13:24

"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes."

This brings out a thought quite different from modern ideas of child training, which advocate permitting a child to develop his personality by not repressing his *natural* expression. The child very quickly learns who is master of the home! Soon he has become a pest to everyone, except his foolish parents.

Solomon makes it plain that *real* parental love will exert discipline, through the realization of their Godgiven responsibility, and with a firmness that begins at birth and continues through the trying and critical years of adolescence.

This, of course, does not guarantee there will be no "black sheep." The scales of life are so delicately balanced that other influences and experiences may affect proper functioning. However, a child "brought up in the way he should go," has a much better chance to turn back, like the prodigal son, to the godly teaching of early life, than the one who had no such early training has to find righteousness.

In Proverbs 23:13 parents are advised to "Withhold no correction from a child," but this does not mean cruel beatings given in anger, as so often is the case. A little "palm-oil" applied at the right time and place is usually sufficient. Solomon adds a choice bit of satire, "For if thou beat him with a rod (switch), he will not die ... but thou shalt deliver his soul from Sheol." Even God shows His love through chastening, according to Hebrews 12:6-8.

And do not be afraid your child will hold a grudge against you — for he will not if he has the security of tender parental love in the home.

KEY FACT: A godly home is a happy home

A well known motto, "The family that prays together stays together," is a good rule for family happiness. It is a normal family, for a Christian family is an abiding place for the Holy Spirit, which is as God intended.

Reading the newspapers, seeing and listening to television and radio, one might conclude that the Christian home is nearly a thing of the past. But there are many families yet, where Christ is exalted and children are taught to love and obey Him. These are happy homes!

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Defender Annual Index

Volume 35 May 1960 - April 1961

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"A word fitly spoken is like APPLES OF GOLD in pictures of silver." Proverbs 25:1

THE HIGHEST RESULT of education is tolerance. Long ago men fought and died for their faith; but it took ages to teach them the other kind of courage - the courage to recognize the faiths of their brethren and their rights of conscience.

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-Helen Keller

A debt never gets too old for an honest man to pay it. True honesty shuns no just debt.

-Walter Isenhour

Don't worry when the tide goes out it always comes back again.

Men who are interested only in thirty pieces of silver are temporary disciples.

Character is revealed in the actions of the unguarded moment.

The uncharitable tell people where to get off; the charitable help them to get back on.

Some people never know how mean they are until they see their own disposition develop in their children.

The most practical way of supporting the church is by regular attendance.

Be of good courage: The thing that mars your joy today may become a trifle tomorrow.

Girls who speak volumes usually end up on the shelf.

April 1961

Marriage is often a miss-take!

Many accept the Christ of the cross but reject the cross of the Christ.

Go ahead and do it. It's easier to succeed than to explain why you didn't.

The man who is fired with enthusiasm for his job is seldom fired.

Missionaries, who give their lives and all, make my one-tenth look mighty small.

Why do families use money they haven't earned to buy things they

don't need to impress people they don't like?

Discover your weak points and then build a fortification at each.

To take advantage of a friend is self-destruction.

If you want to know who your friends are, just make a mistake.

The habit of going to the bottom of things lands a man on top.

Even if you get the best whiskey, it will get the best of you.

It isn't easy for an idea to squeeze into a head full of prejudices.

Folks often grumble because they don't get what they want, when they should thank God they are getting what they deserve.

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